1:Du Bois E-5 (1938-1939) 1944
GFS Alor GFS

547 When Semoni heard that his child had actually been sold, he gave
4.2 Thor up, saying, "Now we won't get the child back. So we shall consider
485 her a person dead from violence and provide her with a human head
754 as her spouse." He then sent a friend to get a head from Fungweni, and
the friend returned with the head of an adult man.

393 This story has some interesting facets. It cannot be said that the par-
547 ents did not care for their child, but it is significant that they were so
ready to abandon her. They might have followed her to the village into
which she was sold and bought her back for about four dollars. That
would be the standard price increase for a second transaction on the
progressive sale of a stolen child. Instead, however, they gave up the child
and bought a bride that must have cost them about sixty dollars, indi-
cating that vengeance and prestige were more important to them than
the child itself.

841 The opportunities for children to acquire attitudes of fear are not
always so direct and drastic. Many sources of fright are more subtle
and covert. For instance, if a child in racing about the caverns and
stony paths of the valley stumbles and falls, the adults will shout at him
in harsh and frightened fashion for his awkwardness. There is in the
community a very marked fear of even this form of accidental vio-
lence or injury. An origin is not accounted for by the natives, and the
only explanation that occurs to me is a very legitimate fear of the infec-
tion that so often sets in where there are open wounds.

191 Late childhood is undoubtedly the period when individuals acquire
183 their fear of supernatural beings. Children attain full possession of the
775 speculation and gossip concerning supernatural malignancy or protec-
ting that surrounds every shadow. These supernatural spirits are every-
where, living near springs, trees, ravines, and rocks. It is practically
impossible to avoid their habitations, all one may hope is not to offend
them. Children who are their victims can be saved only by having their
adult kin perform the proper ceremonies, and such ceremonies are never
[191] begrudged by adults. Long-delayed death fears are sometimes given by
men whose children's illnesses have been diagnosed as the work of an-
gered ghosts. There is ample evidence to indicate that parents are thor-
oughly solicitous for the health of their children, at least within their
own cultural patterns. They are less convinced and therefore willing to
make an effort where European medication is concerned.

847 Similarly, during this period children exert about four of the spirits
775 of the violently dead, a category which includes those who have died
from accidents, warfare, dysentery, smallpox, and leprosy. The child has
every opportunity to observe the elaborate ceremonial and financial de-

1:Du Bois E-5 (1938-1939) 1944
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view with which adults protect themselves and their kin from the malignancy of such ghosts. The only person who claimed to have seen a ghost while I was in the community was a boy of thirteen.

There are also cases of frightening that belong to the category of training and that have nothing to do with discipline or education. A case of this sort occurred one night. It is whispered that the Hallowden voices which travel over a single telephone wire strung along the coast are relayed by dead children whose heads the patrolling soldiers collect for the purpose. This superstition is in itself a new bit of folk belief significant of the attitude toward children. One night when a group of girls and boys under ten were walking along the trail, a grown man who had hidden behind a tree jumped out at them, yelling a curse word often employed by soldiers. The children raced home screaming with fear. Later the man who had frightened them stopped at their house and made fun of them for their terror.

Negative controls range from corporal punishment through disapproval, teasing, and ridicule to the invocation of fears. Any one of these methods may be linked to another. From them the child learns not only stereotyped social attitudes but also much of the underlying pattern of human relationships.

SEX

The masturbation that little boys pursue so casually and freely during early childhood seems to disappear after the acquisition of a loincloth. At least it is no longer to be observed, and adults say that "children forget about it." I have, however, noticed young boys who have not yet quite mastered the art of tying their loincloths tugging and pulling on them in a manner suggestive of mild masturbation. There is marked tendency on the part of adults about the careful adjustment of loincloths, and as soon as a child wears his first one he begins adopting the same attitude. When a child is careless, he is laughed at and shamed by older children and adults. Within a year or two most children have learned to manage this garment. One of the acts of aggression at this stage of life, and one that may crop up under extreme provocation in adult quarrels, is ripping off the loincloth of one's opponent. Such behavior brings strong condemnation and even physical punishment from adults (see Lomani's autobiography, page 444). Some youngsters have only cast-off pieces of cloth and seem to suffer the most feeling of inadequacy and shame that ragged children experience in our culture.

Sex play during this period is frowned upon by adults, but is un-